



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

A PAWNEE RITUAL USED WHEN CHANGING A MAN'S NAME

By ALICE C. FLETCHER

Why an Indian changes his name after any important achievement, and why he never uses the personal name when addressing another, has not yet been fully explained ; therefore any first-hand information relating to this subject will undoubtedly be welcome to students of anthropology. In this connection I take pleasure in presenting a ritual used by three divisions of the Pawnee, the Chau-i', Kit'-ka-hah-ki, and Pita-hau-i'-rat, when the ceremony of changing a man's name takes place.

A few words are fitting on two points, namely, as to how this ritual was obtained, and as to the source from which it was procured.

The difficulty of obtaining rituals used in Indian ceremonies is well known. The priests will not talk of these sacred utterances to strangers, much less recite them for record, so that in order to secure such material one must be in peculiar and confidential relations with its keepers, and be known and trusted by their people. As to the ritual to be presented, the following are the facts :

The father of Mr Francis La Flesche, my collaborator, was the former head-chief of the Omaha tribe, and during his whole lifetime was in official and intimate private relations with the chiefs, the priests, and other prominent men of the Pawnee tribe, where his memory is still green in the hearts of those who knew him. It occurred to his son to make use of his father's hold on the confidence and affection of these people in the attempt to induce some of the priests to impart a knowledge of the ancient

rites of the tribe, that they might be preserved as a part of the history of the American race.

For many years both Mr La Flesche and myself have been aware of the store of wealth hidden in the sacred ceremonies of the Pawnee, and have sought means to rescue it from impending loss. This year we were happy in being able to avail ourselves of the coöperation of Mr James R. Murie, an educated Pawnee, known to us for over sixteen years. He brought to Washington, as our guest, a venerable priest who had never before been east of the Mississippi, and was now induced to make the long journey in his old age that he might honor the memory of his early friend, the head-chief of the Omaha, by placing in the keeping of the son some knowledge of the fast-disappearing ceremonies of his tribe.

This priest was the principal keeper of a certain cult of the Pawnee, but its elaborate ceremonies and rituals formed only a part of the wealth stored in his tenacious memory. He was versed in the traditions and customs of his people, as well as in the usages of several quasi-religious societies of which he was a member. He was a man of much natural ability, mentally alert, quick to observe, and gifted with boundless patience and good nature. While he was childlike and trusting, he had a keen discernment of character, and a shrewd, common-sense way of looking at men and things. He was not indifferent to the changes that have overtaken his race, changes which have swept away the old landmarks and imposed on the people new modes of living and forced them to new ways of thinking; but these unmistakable indications of the rapidity with which aboriginal conditions are dying out failed to disconcert him, and even when they were augmented by fresh evidences, which daily confronted him at the capital, of the resources and dominant power of the white race, the convictions implanted in his mind by his religious training remained undisturbed.

When urged to take up his abode in a frame cottage on the

reservation that he might enjoy more personal comfort than was possible in the primitive conditions in which he lived, he said: "I cannot live in a white man's house of any kind. The sacred articles committed to my care must be kept in an earth lodge, and in order that I may fulfil my duties toward them and my people, I must live there also, so that as I sit I can stretch out my hand and lay it upon mother earth."

While the vastness and the beauty of the Capitol and the Library of Congress gave him pleasure, they did not appeal to him, for such buildings, he said, were unfitted to contain the sacred symbols of the religion of his ancestors, in the service of which he had spent his long life.

He admired at a distance the Washington monument, and when we visited it he measured the base, pacing and counting his steps. Then he stood close to the white shaft and looked up, noting its great height. We went inside, and when asked which he would take, the elevator or the stairs, he replied: "I will not go up. The white man likes to pile up stones, and he may go to the top of them; I will not. I have ascended the mountains made by Ti-ra'-wa."

Equally characteristic was his interview with the Commissioner of Indian Affairs. When introduced, he said: "I am glad to see you and to take you by the hand. Many chiefs of my tribe have done so; I never expected to do it. I have nothing to ask of you; nothing to tell you. I came here to talk of the religion of my fathers which I follow. You can ask my sister [referring to me] what I have said."

The weeks spent with this old man will ever be memorable. He illustrated the persistency of belief, and the dignity of unwavering trust in the power and care of the gods of his fathers. Of the genuineness of his statements there can be no doubt. He **had** not in the least been thrown off his mental balance by the **insistence** of his new and strange surroundings. While he had **been** forced to conform to some of our modes of living, the

atmosphere of his mind was seemingly unaffected by the culture of our race. His unquestioning faith in the religion of his forefathers soared far above the turbulent conditions of today, and gave to him a calm akin to the serenity of childhood, which was reflected in his kindly, smiling, and peaceful face. His name was Ta-hi'-roos-sa-wi-chi, and he belonged to the Chau-i' division of the Pawnee.

The priest, having first engaged in silent prayer, intoned the ritual, of which a graphophone record was taken.

The words were separated into syllables. Sometimes an entire word or parts of two words were represented by a single syllable, and each syllable in the ritual was uttered as though it was a complete word. Rather a high pitch was taken for the recital, probably from habit, as the ritual was always given in the hearing of a great multitude.

Mr Murie and I spent three days in the translation and study of the ritual, assisted by the priest, who explained to us many points that were somewhat obscure, owing to elisions, the employment of a single word as a mnemonic to call up the picture of a complicated action, and the forcing of words to a different application from that of ordinary speech—a not uncommon occurrence in rituals. He carefully watched our work step by step, lest we should fall into mistakes, remarking that the ritual “speaks of the powerful gods of whom man should be careful what he says.” The translation represents much painstaking labor on the part of Mr Murie, whose intelligent interest in the history of his tribe is worthy of record, and bids fair to bear fruit in the near future.

There is one aspect of the ritual, essential to its understanding, that was very carefully studied by us, and I will give the gist of many conversations on the subject. The priest explained that a man's life is an onward movement. If one has within him a determined purpose and seeks the favor of the gods, his life will “climb up.” Here the priest made a gesture indicating a line

slanting upward; then he arrested the movement, and, still holding his hand where he had stopped, went on to say that, as a man is climbing up, he does something that marks a place in his life where the gods have given him the opportunity to express in acts his peculiar powers, so this place, this act, forms a stage in his career, and he takes a new name to indicate that he is on a level different from that which he occupied previously. Some men, he said, can rise only a little way, others live on a dead level, and he illustrated his words by moving his hands horizontally. Men having power to advance, climb step by step, and here again he made his idea plain to us by a gesture picturing a slant, then a level, a slant, and a level. In this connection he called our attention to the words, in the first movement of the ritual, *ru-tu'-rah-witz pa'-ri*, "to overtake walking," saying that the people who desire to have a name, or to change their name, must strive to overtake in the walk of life an upper level, such a one as these ancient men spoken of in the ritual had reached, and where they threw away the names by which they had been known before. "*Ru-tu'-rah-witz pa'-ri*" is a call to the Pawnee bidding them emulate these men and overtake them by the doing of like deeds.

Without entering into a dissertation concerning the meaning of Indian names, or into a detailed description of the Pawnee ceremonial of bestowing them, which could be performed by itself, or as a sort of episode in some other ceremony, three facts connected with the Pawnee custom of taking a name should be stated:

First—A man was permitted to take a name only after the performance of an act indicative of great ability or strength of character, such as prowess, generosity, prudence, courage, or the like.

Second—The name had to be assumed openly, before the people to whom the act it commemorated was known.

Third—It was necessary that it should be announced by a priest in connection with such a ritual as we are about to consider.

These three facts indicate (1) that a man's name stood for what he had shown himself to be in the light of his action; (2) this was recognized by his tribesmen; and (3) it was proclaimed by one having in charge the mediatory rites through which man could be approached by the supernatural. With these three facts in mind we will examine the ritual.

Three dramatic movements are expressed in it, but they cannot be treated separately as they are closely interdependent.

The first movement gives a brief narration of the institution of the custom of changing the name in consequence of some new achievement.

The second shows how the man was enabled to accomplish this act. It begins with his lonely vigil and fast, when he cried to the gods for help. The scene then shifts to the circle of the gods, who in council deliberate on the petition which makes its way to them and gains their consent. Then the Winds summon the messengers, and these, gathering at the gods' command, are sent to earth, to the man crying in lonely places, to grant his desire. The movement closes with a few vivid words which tersely set forth that only by the favor and help of the gods had the man been able to do the deed.

The third deals with the man's names—the one to be discarded and the one now to be assumed.¹

THE RITUAL

- 1 Hi-ri ! Wá-ku'-ra-ru-ta sha-ru wi-ti ra-ra-wa-a ki-ru sha-ru re-ru
kit-a-wi Rah-wi-rah-ri-so ti-ra kah-ho ri-wi-ri.
- 2 Hi-ri ! Rá-ru kit-a-wi Rah-wi-rah-ri-so ra-hoo ti shi-ra ru-tu-rah-
witz pa-ri u-sa-ru i re.
- 3 Hi-ri ! Ra-ru kit-a-wi Rah-wi-rah-ri-so ra-hoo ti shi-re-ra kit-a-wa
u-sa-ru.
- 4 Hi-ri ! Ri-ru-tzi-ra-ru ; ra-sa roox-sa pa-ka-ra-ra witz pa-ri, Hi-ri !
ti-ru-ta, Hi-ri ! ti-ra-koose ta-ra-ra-wa-hut, ti-ri.

¹ The termination of one movement and the beginning of another are indicated to the eye by extra spacing between the third and fourth, and the eleventh and twelfth lines.

- 5 Hi-ri! Ri-ru-tzi-ra-ru; ra-sa roox-sa pa-ka-ra-ra witz pa-ri, Hi-ri!
ti-ru-ta; Hi-ri! Ti-ra-wa, Ha! ti-ri.
- 6 Hi-ri! Ri-ru-tzi-ra-ru; si-ra wa-ku ri-ka-ta i-wa-hut, Hi-ri! ti-ru-
ta, Hi-ri! ti-ra-koose ti-ra-ra-wa-hut, ti-ri.
- 7 Hi-ri! Ri-ru-tzi-ra-ru; si-ra wa-ku ra-ri-sut, Hi-ri! ti-ru-ta, Hi-
ri! Ti-ra-wa, Ha! ti-ri.
- 8 Hi-ri! Ri-ru-tzi-ra-ru; Ra-ra-ri-tu, ka-ta wi-tix-sut-ta.
Ra-ki-ris ta-ka-ta wi-tix-sut-ta.
Ra-ki-ris ta-ru-koox-pa, ra-ru-tu-ra tu-ka-wi-ut ta-ri.
- 9 Hi-ri! Ri-ru-tzi-ra-ru; ru-ri Pa-pa-pi-chus ta-ka wi-tix-sut-ta.
Ru-ri Pa-pa-pi-chus ta-ru-koox-pa ra-ru-tu-ra tu-ka-wi-ut ta-ri.
- 10 Hi-ri! Ri-ru-tzi-ra-ru; ru-chix ku-so-ho ri-ra-ka-ta koox-sa-ta,
Ka-ha-ri-wi-si-ri, ku ka-tit ti-ki; Ka-ha-ri-wi-si-ri, ku pa-ha-ti
ti-ki; Ka-ha-ri-wi-si-ri, ku ra-ka-ta ti-ki; Ka-ha-ri-wi-si-ri, ku
ta-ka ti-ki.
- 11 Hi-ri! Ri-ru-tzi-ra-ru; si-ra su-ra wa-u-rux pa-ra, ra-ru-tu-ra
tu-ka-wi-ut ta-ri.
- 12 Ra-wa! Ha-wa u-ra-sha-ru we tat-ki-wa-ti.
- 13 Hi-ri! Ta-tux ta-pa-ki-a-ho, ha-wa, Ra-ruts-ka-tit! Hi-ri! Ra-ro
rik-cha ro re.
- 14 Hi-ri! Wa-ko-ru ra-to-ra pa-ke-oos-to.
- 15 Hi-ri! A-ki-ta-ro hi-wa we-ra-ta-we-ko.
- 16 Hi-ri! Sha-ku'-ru Wa'-ruk-ste. Hi-ri-wa wi-ti ra-ka-wa-ka-ru
ko re.

The following verbal translation is by Mr Murie, in which no attempt has been made to treat the ritual from a linguistic point of view, or to enter into the peculiar use and composition of the words.

VERBAL TRANSLATION¹

- 1 *Hi-ri*—an exclamation; Harken! Give heed!
wà-ku'-ra-ru-ta—it came to pass a long time ago.
sha'-ru—from *u'-ra-sha'-ru*, name.
wi-ti—they.
ra-ra-wa-a—discarded, had done with, threw away.
ki'-ru—ancient.
sha'-ru—from *koos-sha-ru*, a certain place known only by tradition.
re'-ru—it was, or it came about.

¹ The vowels have the continental sound. *h* at the end of a syllable means that the breath must be heard. A dot over a vowel flattens the sound. The *r* has a slight trill.

kit'-a-wi—from *ki*, through, and *ta'-wi*, them.

Rah-wi'-rah-ri-so—a Leader, one entitled to carry the sacred corn by virtue of having passed through certain rites.

ti'-ra—they.

kah-ho—a wide expanse ; *kah* conveys the picture that this expanse is spanned as by a roof ; *ho* suggests an enclosed space, as a dwelling ; *kah-ho* calls up the idea that the earth is a vast abode roofed by the heavens, where dwell the gods.

ri'-wi-ri—walking, spoken of persons not present. *Ra-ra'-wa-ri* is to travel (walking) like warriors, and the word in the text refers to such walking, to the *Rah-wi'-rah-ri-so* and the men under his leadership walking the wide earth beneath the arching sky.

2 *Hi-ri*—harken.

ra'-ru—a company or a number of persons.

kit'-a-wi—through them.

Rah-wi'-rah-ri-so—the Leader.

ra'-hoo—a class of songs that could be composed and sung only by a successful leader ; a Victory song.

ti—from *ti'-ra*, they.

shi-ra—from *shi-re'-ra*, brought ; the *re* eliminated for euphony.

ru-tu'-rah-witz—overtake.

pa-ri—walking ; singular, present tense.

u-sa'-ru—a place where something occurred known only by a tradition preserved in song.

i re—singing vocables.

3 *Hi-ri*—harken.

ra'-ru—a number of persons. The word here refers both to the Leader and his men, and to the people of their village.

kit'-a-wi—through them. Another double reference like the former.

Rah-wi'-rah-ri-so—the Leader.

ra'-hoo—the Victory song.

ti—they.

shi-re'-ra—brought.

kit'-a-wa—from *kit*, top ; *ta*, coming ; *wa*, from *wa'-ku*, hill ; this composite word conveys the picture of the returning men bringing their Victory song and singing it as they reach the top of the hill near their village.

u-sa'-ru—the word here means that the Victory song commemorated the event, after which the Leader instituted the custom of changing the name.

(These three lines constitute the first movement of the ritual)

4 *Hi-ri*—harken.

ri-ru'-izi-ra-ru—by reason of, by means of, because of. This word has a wide significance and controlling force in the ritual.

ra'-sa—the man stood.

roox-sa—he said or did.

pa-ka-ra'-ra—a loud call, sending the voice to a great distance.

witz—from *ta-witz'-sa*, to reach or arrive.

pa-ri—traveling. These five words stand for a religious rite performed by the man, or Leader. The first two tell that he went alone to solitary places to fast and pray, seeking to secure the favor of the gods; the last three describe how his voice, bearing his petition, traveled on and on, striving to reach the gods' abode.

Hi-ri—a call for reverent attention.

ti'-ru-ta—special or assigned places, referring to the abodes or places where the lesser gods dwell, assigned there by *Ti-ra'-wa*, the highest power, the one over all.

Hi-ri—reverent attention demanded.

ti'-ra-koose—sitting; present tense, plural.

ta-ra-ra-wa'-hut—a term for sky, or heavens; it implies a circle, a great distance, and the dwelling place of those beings which, for the lack of a better name, we call gods.

ti-ri—above, up there, as if the locality were designated by pointing upward.

5 *Hi-ri*—harken.

ri-ru'-tzi-ra-ru—because.

ra'-sa—the man stood.

roox-sa—did.

pa-ka-ra'-ra—send voice to a distance

witz—reached.

pa-ri—traveling.

Hi-ri—call for reverent attention.

ti'-ru-ta—abodes of the lesser gods.

Hi-ri—reverent attention.

Ti-ra'-wa—the supreme god.

Ha—an exclamation of awe.

ti-ri—above all.

6 *Hi-ri*—harken.

ri-ru'-tzi-ra-ru—by reason of.

si'-ra—they took.

wa'-ku—they said.

ri'-ka-ta—received.

i-wa'-hut—from *i-wa*, to hand over or pass on to the one next ; and
ta-ra-we-hut, the circle above in the heavens ; the word means
 handed or passed around the circle.

Hi-ri—reverent exclamation.

ti'-ru-ta—abodes of the gods.

Hi-ri—reverent attention asked for.

ti'-ra-koose—sitting.

ti-ra-ra-wa'-hut—circle in the heavens.

ti-ri—up above.

7 *Hi-ri*—harken.

ri-ru'-tzi-ra-ru—because of.

si'-ra—they took.

wa'-ku—they said.

ra-ri'-sut—gave consent ; granted.

Hi-ri—call for reverent attention.

ti'-ru-ta—abodes of the lesser gods.

Hi-ri—reverent attention.

Ti-ra'-wa—the supreme god.

Ha—exclamation of awe.

ti-ri—above all.

8 *Hi-ri*—harken.

ri-ru'-tzi-ra-ru—by means of.

Ra-ra-ri'-tu—an old term for Winds ; it also means heavy storm-clouds. *Ra-ri'-tu*, a cyclone. The word in the text has a double significance ; it stands for Winds, and for the summoning by the Winds of the storm-clouds.

ka'-ta—rising up, climbing up.

wi'-tix-sut-ta—reached there.

Ra-ki'-ris—plural form, Thunders.

ta-ka'-ta—ascending, advancing upward.

wi'-tix-sut-ta—reached a given place.

Ra-ki'-ris—Thunders.

ta-ru-koox'-pa—an action concluded.

ra-ru'-tu-ra—from *ra-ru*, at that ; and *tu-ra*, ground ; the word means that at the conclusion of the action (here understood) they descended to the earth.

tu-ka'-wi-ut—slantwise.

ta-ri—the end of a mission or of an action.

9 *Hi-ri*—harken.

ri-ru'-tzi-ra-ru—by means of, or by the agency of.

ru-ri—at that time.

Pa-pa-pi'-chus—Lightning ; *pa-pa*, zigzag ; *pi'-chus*, darting, flashing.

ta-ka—within, enclosed.

wi'-tix-sut-ta—reached there.

ru-ri—at that time.

Pa-pa-pi'-chus—Lightning.

ta-ru-koox'-pa—an action concluded.

ra-ru'-tu-ra—and then, they descended to earth.

tu-ka'-wi-ut—slantwise.

ta-ri—the end of their mission.

10 *Hi-ri*—harken.

ri-ru'-tzi-ra-ru—by means of.

ru-chix—they did.

ku-so'-ho—flock.

ri-ra-ka'-ta—in front of.

koox'-sa-ta—from side to side, as when ranging a path.

Ka-ha'-ri-wi-si-ri—Swallows.

ku—breast.

ka-tit—black.

ti-ki—they were.

Ka-ha'-ri-wi-si-ri—Swallows.

ku—breast.

pa-ha'-ti—red.

ti-ki—they were.

Ka-ha'-ri-wi-si-ri—Swallows.

ku—breast.

ra-ka'-ta—yellow.

ti-ki—they were.

Ka-ha'-ri-wi-si-ri—Swallows.

ku—breast.

ta'-ka—white.

ti-ki—they were.

11 *Hi-ri*—harken.

ri-ru'-tzi-ra-ru—because.

si'-ra—they took, refers to the Leader and to the men who followed and depended on him.

su-ra—possess, to become one's own.

wa-u-rux'—grasped, as a staff.

pa'-ra—walked.

ra-ru'-tu-ra—refers to that which descended to earth.

tu-ka'-wi-ut—slantwise.

ta-ri—end, or accomplished mission.

(The second movement of the ritual here comes to an end)

- 12 *Ra'-wa*—A call for attention, at the moment.
ha'-wa—once more.
u-ra-sha-ru—name.
we—I.
tat-ki'-wa-ti—change.
- 13 *Hi-ri*—harken.
ta-tux—we used to.
ta-pa-ki-a-ho—speak of him.
ha'-wa—once more.
Ra-ruts-ka'-tit—the former name, meaning black-feathered arrow.
Hi-ri—harken.
ra-ro—owner.
rik-cha—lying. These words refer to the achievement commemorated by the name about to be thrown away.
ro re—vocables.
- 14 *Hi-ri*—harken.
wà-ko-ru—now we are.
ra-to-ra—all people.
pa-ke'-oos-to—speak out and say.
- 15 *Hi-ri*—harken.
a-ki-ta-ro—tribe.
hi-wà—in the.
we-ra-ta-we-ko—prominent.
- 16 *Hi-ri*—harken.
Sha-ku'-ru Wa'-ruk-ste—the new name now announced ("Sacred Sun").
hi-ri-wa—in the process of making.
wi-ti—himself.
ra-ka-wà'-ka-ru—what he is.
ko re—vocables.

This dramatic poem is in a rhythmic form impossible to reproduce in English. Our language does not permit of the treatment which the Pawnee tongue receives in the ritual; there, words are cut apart, combined, or represented by a single syllable in order that the rhythmic flow may be uninterrupted.¹ Neither is a literal

¹ Mr John B. Dunbar, an authority on the Pawnee language, writes: "It [the language] may rightfully challenge eminent position for its beauty as well as for its detailed flexibility. Even in its daily use careful attention is given to the euphonic element, in the employment of euphonic syllables, in the omission of syllables or letters, and in the substitution of letters; while its system of verbal inflection frequently admits of the compendious expression of shades of meaning which has usually quite

translation adequate to convey the meaning of the ritual. A single word sometimes represents a complex action, to the understanding of which a knowledge of the customs and the beliefs of the tribe is essential. The terseness of expression was also intended to close the meaning to the uninitiated, keeping it as sacred from the common people. Take, for example, the fourth stanza, which in Pawnee contains thirty-five syllables representing thirteen words. Literally translated these would read: "Harken by reason of the man stood said and did loud call to reach traveling Harken special places Harken sitting circle above." These words were explained and amplified by the priest exactly as is given in the close translation of the same stanza. By the light of this amplification the words of the ritual, otherwise unintelligible, become full of meaning to anyone familiar with the customs and thought of the tribe. The same is true of every other stanza given in the following close translation. I have deemed it proper to throw this translation into rhythmic form that something like its native cadence may be preserved. My aim has been to present the ritual, inadequately it is true, as it appeared to the thoughtful and reverent Pawnee.

CLOSE TRANSLATION

- 1 Harken ! 'Twas thus it came to pass :
In ancient days, a Leader and his men
Walked this wide earth, man's vast abode
Roofed by the heavens, where dwell the gods.
They reached a place, the spot no man can tell,
Faced dangers dread, and vanquished them ;
Then, standing as if born anew to life,
Each warrior threw away the name
That had been his ere yet these deeds were done.
- 2 Harken ! The Leader and his men
Made there the Vict'ry song, and set the mark
Ye must o'ertake, if ye would be like them !

disappeared from the languages of literature." A "special excellence"—in certain compositions—"with the Pawnee seems often to consist in its intense brevity."—Grinnell, *Pawnee Hero Stories and Folk-Tales*, app., pp. 409, 435.

- 3 Harken! The Leader and his men
Turned then toward home. Their Vict'ry song
Proclaimed them near; the village rose,
Looked toward the hill, where on the top
Stood the brave men, singing their song,
Heralding thus the favor of the gods
By which they had surpassed all former deeds,—
Made new their claim to be accounted men.
- 4 Harken! And whence, think ye, was borne
Unto these men, courage to dare,
Strength to endure hardship and war?
Mark well my words, as I reveal
How the gods help man's feebleness.
The Leader of these warriors was a man
Given to prayer. Oft he went forth
Seeking a place no one could find.
There would he stand and lift his voice
Fraught with desire, that he might be
Invincible, a bulwark 'gainst all foes
Threat'ning his tribe, causing them fear.
Night-time and day this cry sped on,
Traveling far, seeking to reach—
Harken! Those places far above,
Harken! Within the circle vast
Where sit the gods, watching o'er men.
- 5 Harken! This poor man's prayer went on,
Speeding afar into the blue
Heavens above, reached there the place—
Harken! Where dwell the lesser gods,
Harken! And great Ti-ra'-wa, mightier than all!
- 6 Harken! It was because a god
Received this prayer, considered it,
Favored its plea, and passed it on
To him whose place was next, in that grand ring,
Who, in his turn received the prayer,
Considered it, and sent it on—
Harken! Around that circle vast,
Harken! Where sit the gods above.

- 7 Harken ! And thus it was the prayer
Sent by this man, won the consent
Of all the gods. For each god in his place
Speaks out his thought, grants or rejects
Man's suppliant cry, asking for help ;
But none can act until the Council grand
Comes to accord, thinks as one mind,
Has but one will, all must obey.
Harken ! The Council gave consent ;
Harken ! And great Ti-ra'-wa, mightier than all !
- 8 Harken ! To make their purpose known,
Succor and aid freely to give,
Heralds were called, called by the Winds.
Then in the west uprose the Clouds
Heavy and black, laden with storm.
Slowly they climbed, dark'ning the skies ;
While close on every side the Thunders marched
On their dread way, till all were come
To where the gods in stately council sat
Waiting for them. Then, bade them go
Back to the earth, carrying aid
To him whose prayer had reached their circle vast.
This mandate given, the Thunders turned toward earth,
Taking their course slantwise the sky.
- 9 Harken ! Another followed hard—
Lightning broke forth out of the cloud,
Zigzag and dart, cleaving their way
Slantwise to earth, their goal to reach.
- 10 Harken ! For these two were not all
That hastened to proclaim the gods' behest—
Swift on their wings, Swallows in flocks
Swept in advance, ranging the path,
Black breasts and Red, Yellow, and White,
Flying about, clearing the way
For those who bore the message of the gods
Granting the man courage to dare,
Strength to endure, power to stand
Invincible, a bulwark 'gainst all foes.

- 11 Harken ! 'T was thus it came to pass :
The Leader grasped the help sent by the gods ;
Henceforth he walked steadfast and strong,
Leading his men through dangers drear,
Knowing that naught could strike at him
To whom the gods had promised victory.
- 12 Attend ! Once more I change his name.
- 13 Harken ! *Ri-ruts'-ka-tit* it was
We used to call him by, a name he won
Long days ago, marking an act
Well done by him, but now passed by.
- 14 Harken ! Today all men shall say—
- 15 Harken ! His act has lifted him
Where all his tribe behold a man
- 16 Clothed with new fame, strong in new strength,
Gained by his deeds, blessed of the gods.
Harken ! *Sha-ku'-ru Wa'-ruk-ste* shall he be called.

From the teaching of this ritual it appears—

First—That a man's name marked an epoch in his life, the accomplishment of something in which both gods and men had borne a part, and that as his life progressed and new achievements were gained, a memorial was established by his taking a new name.

Second—That so personal and sacred a meaning was attached to a name as to render it unfit for the familiar purposes of ordinary address, to a people as reverently inclined as the Indians seem to have been.